
THE

Churchman's Magazine.

[Vol. V.]

MARCH, 1808.

[No. 3.]

LOVE UNITY, FLEE DIVISIONS, BE THE FOLLOWERS OF JESUS CHRIST,
AS HE WAS OF HIS FATHER.

IGNATIUS.

BIOGRAPHY.

FOR THE CHURCHMAN'S MAGAZINE.

Extract from a Sermon preached in the City of New-York, March 9, 1777, on occasion of the death of the Rev. SAMUEL AUCHMUTT, D. D. Rector of Trinity Church—by the Rev. Charles Inglis, A. M. now Dr. Inglis, Bishop of Nova-Scotia.

WE of this city have sustained a heavy loss by the death of our worthy and excellent rector; in whom the public has lost an useful member, you a faithful pastor, and I a sincere friend.

My intimacy and connection with him for nearly twelve years, enabled me to know him well; and I can truly say, I scarcely ever knew a man possessed of a more humane, compassionate or benevolent heart. Often have I seen him melt into tears at the sight of distress in others; and the distressed never sought his aid in vain. Liberal and generous in his disposition, he seemed happy when alleviating affliction; or when employed in some office of benevolence or friendship.

For near thirty years you have enjoyed his ministry; indeed, ever since he entered that sacred office till the day of his death: and the respect showed to him, and distinction conferred on him by you, as well as the flourishing state of these congregations when our present troubles broke out, are incontestible proofs of the fidelity and assiduity with which he discharged the duties of his station. Numbers who I trust are now in glory, and many of you who are still living, will, I hope, be seals of his ministry, his crown of rejoicing in the day of the Lord Jesus.

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Firmly and conscientiously attached to the doctrines and discipline of the Church of England, he was indefatigable in promoting her interests.

Christianity never appears more amiable or winning, than accompanied by that easy *tempered* cheerfulness which rectitude and benevolence of heart naturally inspire. In this he greatly excelled, which gave him many advantages to serve the cause of religion. Such a temper and disposition must necessarily have endeared him to his intimate acquaintances; and enabled him to shine in the more tender connections of social life. He was indeed a sincere, warm friend, a most affectionate and tender husband and father.

His ill state of health obliged him to reside a considerable part of last summer in the country. * * * * On his return to the city he promised himself some repose and satisfaction with his family and friends. But alas! those hopes were soon, too soon disappointed.

Only a few months after, in this Church,* which was built under his inspection, which he consecrated to the service of Almighty God, and which so lately received his remains; in this church, I say, he preached his last sermon *two* days before the disorder which carried him off, seized him.

On his death bed, he behaved with all the fortitude, patience and resignation of a christian; such as the certain hope of immortal life, and true faith in the Redeemer, naturally inspire. His understanding was clear, and his senses perfect to the last; and he joined fervently in prayer not many minutes before he expired; he died without a struggle or a groan.†

Such scenes call forth whatever tenderness or sympathy are in the human breast. The frailty of our nature, the uncertainty of our state, and of every earthly enjoyment, rush upon the mind, and strike it with irresistible evidence and conviction.

Whilst then we contemplate this dispensation of Providence, whose ways in many instances are to us unsearchable, let us not fail to improve it. You will cherish, I doubt not, the memory of our worthy departed friend with affectionate tenderness. But neglect not, at the same time, to recollect and practice the many pious instructions and exhortations which you received from him. This is the most effectual method to do honor to his memory, and for this you will also be accountable at the tremendous day of judgment.

The Church of England in this city has been blessed with a succession of eminent clergymen from the beginning.† To this, next

* St. Paul's Chapel.

† He died March 4, 1777.

‡ The Rev. Mr. WILLIAM VESSEY, the first Rector, was inducted in the year 1697, soon after Trinity Church was built. He died in 1746; and was succeeded the same year by the Rev. Dr. HENRY BARCLAY, who died in 1764, when Dr. AUCHMUTY was chosen Rector. Mr. Vessey was a very pious, prudent man, of exemplary morals, and an excellent preacher. He had been greatly instrumental in promoting the building of Trinity Church, and through the blessing of God on his faithful services, had the pleasure to see the congregation very much increased, and the church enlarged and ornamented. The Bishop of London appointed him his commissary in this province, and he died in the 72d year of his age. Dr. Barclay had been missionary at Af-

to the excellency of its liturgy and constitution, may be attributed in a great measure the rapid increase of its members; and to this may be ascribed the regularity and order in divine worship, which, notwithstanding all our defects, are more conspicuous in this place, than any other that I know of on the continent.

The late worthy rector was snatched away at a time when his faithful and zealous services were much wanted; and he is the second clergyman of distinguished character that has been taken from you in the course of a few years.*

Tell me, my brethren, does not the removal of those two excellent men, and in so short a space, lead you to serious reflection on your past conduct, and on the ways and dispensations of Providence towards you?

Should you not examine whether you have duly improved the blessings which you enjoyed, and were thankful for them? Whether you profited as you ought, by the labors, the exhortations and instructions of those two servants of God? Whether you regularly attended divine worship, and honored the Almighty by devoutly waiting on him in his ordinances? or, whether God was not provoked by your neglect to take these two lights from you to himself.

* * * * *

Attentive to the voice of heaven, which now speaks to us in various ways, we should conscientiously comply with its dictates, and glorify God in all his dispensations.

* * * * *

Shall the Almighty thus call to us repeatedly, and yet call in vain? How shall we answer it at his tribunal, if we equally abuse his mercy and judgments. If we pervert every method to reclaim and save us, into a new occasion of insulting him, what mountains can hide, what hills cover us from his fierce indignation!

“Despise not the chastening of the Lord,” on the one hand; neither “faint when thou art rebuked of him,” on the other. His mingles love with all his dispensations, and aims at our truest benefit in them.

Set before your minds the glorious promises which he has made, the animating truths he has revealed, to support you in your Chris-

bany, and to the *Mohawk Indians*, in which arduous station he distinguished himself by his zeal and indefatigable labors. The Indian mission flourished under his care; many hundreds of the savages, having been converted by him to christianity, and to a sober, regular life. When chosen Rector of Trinity Church, the same assiduous attention to the duties of his office, the same ardor in promoting religion, marked every step of his conduct as formerly. His character was truly respectable, his disposition most amiable and engaging. Meek, affable, sweet tempered and devout, his life was exemplary; whilst he cherished the warmest spirit of benevolence and charity. During his incumbency the congregation greatly increased. *St. George's Chapel* was built, and the design was formed of building *St. Paul's Chapel*. This last he did not live to see executed; it was accomplished, however, under his successor, Dr. *Auchmuty* (who had been his assistant from the beginning of the year 1748)—a charity school and parsonage house were also built immediately after St. Paul's was finished. The charity school, parsonage, and Trinity Church were all consumed in the great fire, September 21, 1776.

* John Ogilvie, D. D. Assistant Minister of Trinity Church, died November 26, 1774.

tian warfare. Look forward to that happy period when the Lord himself shall descend from heaven to change our vile bodies that they may be fashioned like unto his glorious body ; when he will crown his faithful servants with unfading splendor, with everlasting felicity.

Let your conversation be now in heaven ; let the temper, spirit and disposition, the purity, meekness and benevolence which should characterize a citizen of that place, a child of God, distinguish you ; and fear not but these blessings will be yours. You have his promise for it, who is truth itself ; and heaven and earth will sooner pass away, than either his promises or words shall fail.



FOR THE CHURCHMAN'S MAGAZINE.

The House of God is the House of Prayer.

[Continued from page 12.]

A VIEW of the services of the Jewish tabernacle and sanctuary has established the conclusion, that under the Jewish dispensation the house of God was emphatically the house of prayer. By the pious celebration of the various services of the temple, the people of God maintained communion with him. In the synagogue the law was read and *exhounded* to the people by persons solemnly ordained for the purpose. But public worship conducted according to a prescribed liturgy, was esteemed the principal service of the synagogue, the most acceptable offering to God, and the mean by which his blessing was procured on his faithful people.

The mild dispensation of the Gospel has abrogated the burdensome ceremonies of the Jewish law. But under both dispensations the means of preserving communion with God are the same : these are public prayer, and the devout participation of instituted ordinances. *The practice of the Apostles and primitive Christians* indubitably establishes this point.

The Apostles and other inspired teachers of christianity, with indefatigable and laborious zeal preached the gospel of salvation which had been committed to them. When by their preaching in any place, converts were made to the christian faith, and admitted within the christian covenant by baptism, a church was constituted and ministers appointed over it. Their office was not only to instruct, and to exhort, and to preach the word, but principally to conduct the worship of the congregation, and particularly to celebrate the holy eucharist, which was the mean and pledge of divine grace and mercy, and the sacred bond of christian unity. That the celebration of divine worship and ordinances was the *principal* object of the religious assemblages of christians, and the mean of communion with God, is apparent from the history of the church, as recorded in the acts of the Apostles. Immediately after the ascent of Christ into heaven, when the apostles and believers first met together, we are told that they “ continued with one accord in prayer and suppli-

eation. (Acts i. 14.) We are told of the primitive christians, that they "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and receiving the Lord's supper, and in prayers." (Acts ii. 42.) The means therefore of communion with God, were faith in the apostolic doctrine, adherence to the apostolic ministry, participation of the supper of the Lord, and supplication and praise.

We shall be led to adopt the conclusion that the house of God is principally designed for the purposes of supplication and praise, if we consider the obligation of prayer in general, and the *peculiar nature and importance of christian worship*.

The obligation of prayer is founded on those important relations which man sustains towards God. As a *dependent* being, man is bound to supplicate the favor of that Almighty God on whom he depends. As a *sinful* creature he is bound to implore the mercy of that God whom he hath offended; and as a creature indebted for every blessing to his Almighty benefactor, he is bound to thank and praise that gracious God who crowneth his life with mercy and with loving kindness. From the obligation of prayer, in general results the obligation of joint or public worship. All men bear a common relation to God, their creator, preserver and benefactor. They have common wants to be relieved: They have all transgressed the laws of God, and have therefore one common guilt to acknowledge. Distinguished by the same common mercies, one common incense of praise should ascend from the altar of their hearts.

Man too is a social being. He is impelled by an irresistible sentiment of his nature to share all his duties and enjoyments with his fellow-men. There is no one enjoyment which the power of sympathy does not increase; there is no emotion of the heart which it does not kindle to greater fervor. The spirit of devotion in one individual is invigorated by the kindred flame which it catches from the breast of another. This social sentiment of devotion in the human heart has led men, in all ages and in almost every nation, to consecrate temples for the purposes of public worship. What an august and affecting spectacle is an assemblage of men, creatures of the same Almighty Lord, children of the same gracious Parent, offering to him in his holy temple the fervent homage of adoration and praise. Truly "the house of God is the house of prayer."

In the "house of God" in the assembly of his people, the blessed Redeemer promised to be present. "Where two or three," says the divine head of the church, "are gathered together in my name, there am I in the midst of them." Christians are united together in a society, a body, a church, of which Christ is the Redeemer and head. To this church he hath given his holy spirit, of whose influences all who are baptized partake; and by the worship and sacraments of this church, they are to be prepared for the kingdom of Heaven, for taking part in the holy worship of the church triumphant in heaven. To unite in the worship and to participate in the sacraments of the church on earth, that the soul may be established in all holy graces and virtues, is an indispensable duty. When

Christians neglect this duty, they disobey the commands of their blessed master; they contemn those inestimable means of grace and holy instruction which he hath appointed, and to which are annexed the promises of salvation.

How necessary then is it among christians that "the house of God" should be considered as eminently "the house of prayer."—Here they should have an opportunity not only of being instructed in their holy faith and duty, but of enjoying the inestimable blessing of communion with the God of their salvation, in the exercises of prayer and praise. Here the name of Jesus their adorable Savior should be worshipped and invoked. Here should be recounted in holy praises the surpassing wonders of redeeming love. Here glory should be ascribed to the ever adorable Trinity, Father, Son and Holy Ghost, for their mysterious co-operation in the blessed work of man's redemption. Here God, the gracious Creator and preserver of mankind, the God and Father of our Lord and Savior Jesus Christ, should be adored and worshipped, his manifold mercies acknowledged, and his forgiveness and blessing humbly implored. Here in the name of Jesus, his authorized ministers should declare to the humble and penitent the comforting sentence that God "pardoneth and absolveth all those who truly repent and unfeignedly believe his holy gospel."

In this his holy house of prayer, Jesus the Savior, has appointed to be celebrated the sacraments of his grace and love. Here is opened the *laver of regeneration*, in which the penitent and the believing are washed from the stains of their original depravity, and made the temple of God's holy spirit. Here Christ himself, though ascended into heaven, becomes the sacramental support and strength of his people. In the holy sacrament of the *supper*, they spiritually feed on his broken body which preserves them to eternal life, and drink to their soul's everlasting comfort, his precious blood. How glorious the offices, how great the comfort, how exalted the benefits of christian worship! To the church, the glorious "house of prayer," to the evangelical services of the christian sanctuary, where the Almighty Savior is enthroned in all the majesty of his power, in all the lustre of his love, we may apply the impassioned strains with which the holy David celebrated the worship of the Jewish sanctuary. "O how amiable are thy tabernacles, thou Lord of hosts. My soul longeth, nay, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God. Blessed are they that dwell in thy house, they will be always praising thee. A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing shall he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee."

[To be continued.]

*Extract from an Address to a Congregation on the
Subject of the LITURGY.*

.....THE exhortations, confessions, prayers and praises which in the Liturgy are proposed for your daily use, have no other foundation than “the Apostles and Prophets, Jesus Christ himself being the chief corner stone.” These excellent compositions of the Common Prayer have a strong claim to your serious attention, not only for the plainness and simplicity of their style, and the admirable order in which they are arranged, but for their direct tendency to produce and establish in you that humility and spirituality of mind which every real Christian would wish to possess when approaching the throne of grace. If you are earnestly studying to enter into the real spirit of them, you will find them more suitable for expressing your sentiments of religious obligation and dependence in the Divine presence, than any human composition that has yet been attempted. There is that liberality and elevation of thought pervading the whole, which must stamp an unspeakable value upon them in the estimation of every one, except those who are resolved to *quarrel with all forms*, and to allow nothing as spiritual but what is provided in their own way. Let these men enjoy the satisfaction they are expecting from their own plan; but let none prevail with you to give up yours.

Suffer me to exhort you as members of the Church, to *hold fast the form of sound words*. Endeavor to increase in knowledge, in faith and in love. And that these may be in you and abound, let there be a constant and regular intercourse between God and your souls in the ordinances of his house. Be particularly attentive to those confessions, prayers and praises in which you have the privilege of joining, and which are admirably calculated to promote your spiritual edification.

Let it be your desire also to *hear the word of exhortation in a meek and teachable frame of mind*. There are two mistakes which people are liable to fall into with regard to their deportment in public worship. The one is, when prayer is considered as the whole that is required of them, and little or nothing is thought of the sermon: the other is, when the sermon is considered as every thing, and prayer is carelessly performed. Be upon your guard against these errors. Prayer and preaching are both of divine appointment, and have a serious claim upon your attention in their proper places.—Neither the one nor the other can be wilfully neglected, without incurring the guilt of resisting the ordinance of God.

Be persuaded also to *give a more frequent attendance at the Sacrament of the Lord's Supper*. This is a duty, or rather a privilege, of which many who profess a warm attachment to the Church, are eminently negligent. Beware, my brethren, that this negligence may not attach to your character when the table of the Lord is spread, and you are invited to partake of that spiritual feast, turn not away from it, but draw near with faith and take the holy sacrament to your comfort. You can plead no excuse for omitting to

commemorate the love of your Lord and Savior in dying for you, but what must betray either a sense of guilt or a criminal negligence. If you mention your want of meekness to partake of that ordinance as a sufficient reason for your non-attendance, you pronounce a sentence of condemnation upon yourselves: or, if you turn from it merely because you are unwilling to be at the pains of making any suitable preparation for a profitable receiving of it, your conduct will be found inexcusable. Study to form a proper estimate of your own unworthiness and of the sufficiency of Christ: approach his footstool in deep self-abasement, and contemplate the greatness of his love. Let a sense of your spiritual necessities, and a consideration of his readiness and ability to supply them, constrain you to appear at his table, and dispose you "so to eat of that bread and to drink of that cup that you may be filled with his grace and heavenly benediction." You have no idea what mercies you are losing by absenting yourselves from this holy ordinance; neither have you any conception of the value of those blessings which you might obtain by a devout attendance upon it. Be not your own enemies; but beg of God to give you a more interesting and spiritual acquaintance with Jesus, whom to know is life eternal.

Lastly. To your constant and devout observance of the public ordinances of grace, *let there be added a due regard to family religion.* Let your houses be houses of prayer. Dread the thought of being numbered with those families which call not upon the Lord. The more diligent you are in a religious attention to your households, and in the exercises of private devotion, the more likely you will be to receive real benefit from your more public services and adorations in the sanctuary. If you and your families are engaged in the daily practice of supplicating the divine mercy, and of making your religious acknowledgments to him when you are retired from the noise and bustle of the world, you will not fail to approach the house of God with more of that reverence and devotion, which are essential to the character of a true and acceptable worshipper.

Endeavor then to bear these things constantly in your minds; and pray fervently that the Lord would "grant you, according to the riches of his glory to be strengthened with might by his spirit in the inner man; that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

[*Rogers' Lectures on the Liturgy.*]

*The Censorious Man.**

[FROM QUARLES' MEDITATIONS.]

HIS CRIMINATION OF HIS NEIGHBOR. I know there is much of the seed of the serpent in him by his very looks, if his words betrayed him not. He hath eaten the egg of the cockatrice, and surely he remaineth in the state of perdition. He is not within the covenant, and abideth in the gall of bitterness. His *studied prayers* show him to be a high malignant, and his *Jesu-worship* proves him popishly affected. He comes not to our private meetings, nor contributes a penny to our cause. He cries up learning and the book of common prayer, and takes no arms to hasten reformation. He fears God for his own ends, for the spirit of Antichrist is in him. He can hear an oath from his superiors without reproof, and the heathenish Gods named without spitting in his face: Wherefore my soul detesteth him, and I will have no conversation with him; for what fellowship hath light with darkness, or the pure in heart with the unclean? Sometimes he is a publican, sometimes a Pharisee, and always an hypocrite. He rails against the altar as loud as we, and yet he cringes and makes an idol of the name of Jesus. He is quick-sighted to the infirmities of the saints, and in his heart rejoices at our failings. He honors not a preaching ministry, and too much leans to a church government. He paints devotion on his face, whilst pride is stamped within his heart. He places sanctity in the walls of a steeple-house, and adores the sacrament with his popish knee. His religion is a weathercock, which turns its breast to every blast of wind. With the pure he seems pure, and with the wicked he will join in fellowship. A sober language is in his mouth, but the poison of asps is under his tongue. His works conduce not to edification, nor are the motions of his heart sanctified. He adores great ones for preferment, and speaks too partially of authority. He is a Laodicean in his faith, a Nicolaitan in his works, a Pharisee in his disguise, a rank Papist in his heart; and I thank my God 'I am not as this man.'

But stay, my soul! Take heed while thou judgest another, lest God judge thee. How comest thou so expert in another's heart, being so often deceived in thine own? A Saul to-day may prove a Paul to-morrow. Take heed while thou wouldst *appear religious*, thou be not *uncharitable*; and while thou judgest man, thou be not judged of God, who saith—

Judge not, that ye be not judged... Math. vii. 1.

Judge not according to appearance, but judge righteous judgment... John vii. 24.

* In order to understand the force and propriety of many expressions in this piece, the reader must recollect that it was written during the rage of arrogant fanaticism, in the time of Oliver Cromwell.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? We shall all stand before the judgment seat of Christ... Rom. xiv. 10.

Judge nothing before the time, until the Lord come; who will both bring to light the hidden things of darkness, and will make manifest the counsel of the heart... 1 Cor. iv. 5.

God is Judge himself... Ps. i. 6.

HIS SORROW. Has thy brother, O my soul! a beam in his eye, and hast thou no mote in thine? Clear thine own and thou wilt see the better to cleanse his. Has he offended thee? forgive him: hath he sinned against God? pray for him. O my soul, how uncharitable hast thou been! how pharisaically hast thou judged! How has the pride of thine own heart blinded thee toward thyself! how quick-sighted to another! Jesus came eating and drinking, and was judged a glutton. John came fasting, and was challenged with being a Devil. Judge not, my soul, lest thou be judged. Malign not thy brother lest God laugh at thy destruction. Wouldst thou escape the punishment? judge *thyself*. Wouldst thou avoid the sin? humble *thyself*.

HIS PRAYER. O God! who art the only searcher of the reins, to whom the secrets of the heart of man are only known, to whom alone the judgment of our thoughts, our words, and our deeds belong, and to whose sentence we must stand or fall—I, a presumptuous sinner, that have thrust into thy place, and boldly have presumed to execute thine office, do here as humbly confess the insolence of my attempt, and, with a sorrowful heart, repent me of my doings; and though my convinced conscience can look for nothing from thy wrathful hand but the same measure which I measured to another, yet in the confidence of that mercy which thou hast promised to all those that truly and unfeignedly believe, I am become an humble suitor for thy gracious pardon. Lord, if thou search me but with a favorable eye, I shall appear much more unrighteous in *thy* sight, than this my uncharitably condemned brother did in *mine*. Oh, look not therefore, Lord, upon me as I am, lest thou abhor me; but through the merits of my blessed Savior cast a gracious eye upon me. Let his humility satisfy for my presumption; and let his meritorious sufferings answer for my vile uncharitableness. Let not the voice of mine offence provoke thee with a stronger cry than the language of his intercession. Remove from me, O God, all spiritual pride, and make me little in my own conceit. Lord, light me to myself, that by thy light I may discern how dark I am. Lighten that darkness by thy holy spirit, that I may search into mine own corruptions. And since, O God, all gifts and graces are but nothing, and nothing can be acceptable in thy sight without charity, quicken the dullness of my faint affections, that I may love my brother as I ought. Soften my marble heart, that it may melt at his infirmities. Make me careful in the examination of my own ways, and most severe against my own offences. Pull out the beam of *mine own eye*, that I may see clearly and reprove wisely. Take from me, O Lord, all grudging, envy and malice, that my seasonable reproofs may win

my brother, preserve my heart from all censorious thoughts, and keep my tongue from striking at his name. Grant that I may make right use of his infirmities, and read good lessons in his failings; that loving him in thee, and thee in him, according to thy command, we may both be united in thee as members of thee: that thou mayest receive honor from our communion here, and we eternal glory from thee hereafter, in the world to come. *Amen.*



FOR THE CHURCHMAN'S MAGAZINE.

*History of the Intrigues and Practices of the Puritans
against the Church of England, from the Reformation to the end of
the reign of CHARLES I.*

[Continued from page 66.]

THE exiles at Strasburg, not willing to widen the breach, sent Chambers and Grindall to Frankfort with further overtures.— They acquainted them in a letter, “that they were willing to accept their invitation, and to join their Church; but then they desired that the English service might be retained, as far as possible.” They urged, and with reason, “that going off from that form to any remarkable alteration, would be throwing a hard imputation upon those who drew it up, and upon the English martyrs who lost their lives in its defence: that a new model would give the enemy an occasion to charge them with errors in doctrines, and inconstancy: that it was moreover the way to unsettle the reformed in England, to make them question the orthodoxy of their religion, and discourage them from emigrating for conscience sake, as they had done.” This letter, which was dated Nov. 23, 1554, was signed by sixteen of the principal exiles, some of whom were afterwards Bishops.

But this application proved also fruitless: for Knox, who had gained the upper hand at Frankfort, set himself vehemently against the common prayer-book, a latin translation of which he caused to be sent to Calvin. This version however was a vile misrepresentation, in many important particulars; and if Calvin had been quite unprejudiced, the sight of this book could not but set him against it. But that reformer was sufficiently biassed by his own principles, and had no occasion for any suggestion of this kind. In a long answer he speaks contemptuously of the Liturgy, in which he “pretends to discover many *tolerable foibles*;” and then magisterially advises the advocates for it to “lay aside the remains of popery, and not to value themselves upon their own whimsies, nor check the edification of the Church by peevishness and pride.”

This haughty epistle, which contains more dogmatical assurance than argument, raised the spirits of the innovators to a considerable height, and gave them a greater dislike to the liturgy than they had before.

Knox and his party formed a new office, part indeed extracted from the common prayer-book; but the main substance of it was

taken from Calvin's service. This, however, allayed the difference for a little time; but on the arrival of Dr. Cox, and some others, at Frankfort, the breach was opened again. The Doctor, surprised and grieved to see the liturgy thus insulted, was resolved not to yield a single part of it to the pertinacious opinions of any foreign divines whatever; and therefore when he was called upon to officiate in the congregation, he adhered minutely to the whole order of the English service. This gave great offence to Knox, who immediately ascended the pulpit, and made a bitter harangue against the book of common prayer, to the retaining of which he did not scruple attributing the severe judgment which then lay upon the English nation. But this addition of Cox and the other exiles, among whom was the famous JEWELL, afterwards Bishop of Salisbury, effectually changed the face of things at Frankfort; and at length Knox was refused the pulpit, Upon this Whittingham complained to the senator Glauberg, who commissioned Valerand, the French minister, to appoint a conference for settling the dispute. In this conference however nothing was conceded, and in the end Knox addressed the Senate, and complained violently of the other party and the English reformation.

At length a kind of compromise was brought about, which lasted but a short time; for Knox having declaimed against the Emperor in a book entitled "An Admonition to Christians," the magistrates ordered him to quit their city; on which he retired to Geneva.

And now the interest of those who adhered to the English establishment obtained the preponderance; for the same day that Knox went off, Adolphus Glauberg, nephew to the Senator, sent for Whittingham, and told him that sixteen Divines, besides others, had petitioned the magistrates for liberty to use the English service, which request was granted, and therefore he was desired not to make any disturbance in the congregation. Whittingham answered, that he was ready to acquiesce, but solicited liberty for himself and his friends to join another church. This was refused, and Whittingham and his party removed to Geneva and Basil.

The dissenters being removed, Dr. Cox began to bring the congregation back to the plan of the Church of England; having done which, he gave Calvin an account of his proceedings, a politeness which that rough reformer churlishly repaid. In his answer he blames the English at Frankfort for pressing the liturgy too far; and takes the freedom to call the use of the cross in baptism, and other ceremonies, *trifles and dregs of popery*.

The peace, however, of the Church, was of no long duration; for when Dr. Cox had gained his point, he settled Dr. Horn in the pastorate, and retired to Strasburg, that he might be near Peter Martyr, with whom he had contracted an intimate friendship at Oxford. This departure of Cox appears to have been the occasion of a new misunderstanding. Some warm discourse passed at supper between Dr. Horn and one Ashley, a lay gentleman. About three days afterwards the latter received a summons to appear at the house of one of the Elders, to answer for some expressions in contempt of the ministry. Ashley, suspecting that the cause would go against him,

appealed from the Elders to the congregation. Upon this the pastor and elders were required to suspend the process. The pretence for this was, that, as they were parties concerned, they were unqualified for the cognizance of the affair. Horn and Chambers excepted against this order, because it was passed at a private meeting: and therefore, as it was not carried by a majority of the congregation, they were resolved to exert their authority, and govern by the direction of the form of discipline. Ashley and his adherents, on the other hand, justified their resolution of the last meeting, and protested against the pastor and elders, as incompetent judges.—Horn and the elders conceiving that this interposition was a kind of anarchy in the church, and that the congregation had left them nothing but the shadow of an authority, resigned their offices. The congregation, unmoved by this, proposed some new regulations. They complained of the strictness of the old discipline, and that there was no provision made to call the pastor and elders to an account for their misbehavior, and therefore they insisted that an additional clause should be framed for that purpose. The pastor and elders justly considered this as an unwarrantable usurpation on the part of the people, and dissented from the motion; at the same time offering to enter into an amendment of the discipline, provided they were themselves a part of the committee. This equitable proposition was rejected by the congregation, who appointed a committee to decide the difference between Horn and Ashley, but Horn and the elders refused to acquiesce in this authority, or so much as to come amongst them.

The congregation finding that Horn would not comply with their arbitrary measures, moved for another election, and resolved to settle their church without him or the elders. The magistrates being greatly disturbed with these contentions, laid a restriction upon Horn and Chambers, and forbad them from entering the congregation; but this prohibition was taken off in a few days, and they were restored to their respective places. In the mean time the committee had drawn up a new discipline, which was passed by the congregation. By this draught the spiritual supremacy was placed in the hands of the general body of the church, and the distribution of the public money taken from the treasurer and entrusted with the deacons. This new discipline being subscribed by a majority, Horn and Chambers withdrew to Strasburg. "Thus (says Collier) these disorders in the Church at Frankfort took their rise from a dislike of the English common prayer book, and giving in too much to the Geneva model. The difference was further continued by the meeting of the congregation against the governing part of the church. From hence the English reformation broke into two parties: This was the leading case to the Puritans and Presbyterians in after reigns. Upon these principles and precedents they formed their schism, and raised their exceptions against the liturgy and government of the church."

Upon this famous transaction it is expedient to make a few remarks, more particularly as it seems to have been the very bud of Puritanism, and as the writers on that side have made vehement

outcries upon it. It is an unquestionable fact that the exiles who fled from the persecuting rage of the Papists, after the death of Edward, were members, and for the most part ministers of the reformed Anglican Church. In this case it was their duty, to say the least of it, to adhere steadfastly to that form of worship and confession of faith, for their profession of which they had suffered banishment. The English liturgy had been established by regal and legislative authority, and the exiled clergy had been Episcopally ordained and sworn canonical obedience. On what principle of conscience therefore could they admit the Presbyterian and Calvinistic novelties? Those persons who became the dupes of Knox, threw thereby an odium upon the church government and form of prayer of their own country; and notwithstanding the foul language which *Pearce*, *Neal*, and other writers, have thrown upon Dr. Cox and his friends, it will appear evident to the plainest capacity that these divines were the most conscientious of the two parties, and the intrepid defenders of the integrity, purity and privileges of the English Church. The insolence of Knox and Calvin, who pretended of themselves to dictate a form of worship, and other religious points, to the suffering members of a true and apostolic church, ought to excite indignation in every virtuous mind. Yet *Neal* has the modesty to call Calvin's letter, in which that reformer treats the church of England with the greatest rudeness, a *pacific* letter.* Now, had Calvin been actuated by any pacific or *impartial* motives, he would have recommended both parties to their exiled Bishops for judgment in the difference which subsisted between them. Instead of this, he acted the part of a *Poite* or *Patriarch*, and paying no respect to the pastoral character of Bishop Poynt, Bishop Scory, and other Prelates of the Anglican Church, he assumed to himself the power of dictating forms of church communion and worship to the English exiles, contrary to the very ecclesiastical constitution which they were in conscience bound to defend.

Not only this, but the dissenters who retired from Frankfort, entered upon a wider schism under his immediate eye: For in 1556, they published at Geneva, in English, a form of service bearing this title "The Service, Discipline, and Book of Common Prayers, and Administration of the Sacraments, used in the English Church of Geneva:" which is wholly upon the Presbyterian plan, and consequently as remote as possible from the English liturgy of King Edward VI. and the primitive liturgies.

Thus commenced a schism, arising from a *spirit of obstinacy*, and the *love of novelty*, which has continued to disturb the peace of the church, with a greater or less degree of violence, to the present day.

On the death of Queen Mary and the accession of her sister, the English exiles all turned their faces with grateful joy to their own country. It was well known that this Princess had an aversion to the papal superstitions, and that, in consequence of it, the more bigoted part of the Roman Catholics, especially of the ecclesiastics, had several times proposed the taking her off, in the late reign, as

* *Neal's Hist. of Pur. v. I. p. 113. 1st edit.*

“being the very root of heresy.” From these machinations, however, she had been always rescued by the interposition of Philip, her sister’s husband, who was not without hopes, from the ill state of his Queen’s health, of obtaining the hand of Elizabeth, and thereby of securing to himself the throne of England. Thus Providence overruled the crafty devices of men for the restoration of the true religion in this land.

In the very beginning of her reign, the Queen gave sufficient proofs of her intention to perfect the reformation; but she proceeded with great caution, which indeed, both with regard to the internal and external state of the kingdom, was extremely necessary.—At home the Romish party was both strong and numerous; many leading families were of that persuasion, and the influence of the priests was powerful in many places. Spain had a watchful eye upon England, fearing its rising consequence, and wishing to seize upon it as a province of her own. Nor was France less to be dreaded, both from her neighboring situation, and her connection with Holland and attachment to the Pope.

All these circumstances, together with the youth of the Queen, were formidable obstacles in the way of the reformation, and they had their weight upon the minds of those of her counsellors, who were desirous of promoting it. They had also some apprehensions from the officious zeal of those protestants, who in their exile, had contracted a love for the novelties of Geneva, and who of course would be for carrying their alterations to the utmost extremity. To effect the important but critical point of restoring religion nearly to the state in which it stood at the death of king Edward, was therefore a matter which required great caution and secrecy. As things stood, it is evident as much danger was to be feared from those protestants who affected improper alterations, as from the Romanists themselves; and of the temper and object of those men the moderate divines had experienced sufficient proofs in the disturbances occasioned by them at Frankfort. It was therefore resolved by the council “that it was by no means advisable to allow more than one church; because that the free exercise of different religions would prove an everlasting principle of sedition and disturbance, especially in a nation of so martial a genius as the English.” However, to prevent discontents it was agreed that the reformed liturgy ought to be reviewed, and made as inoffensive as possible to all parties; for which purpose it should be committed to the examination and correction of the Doctors *Parker, Bell, May, Cox, Grindal, Whitehead*, and *Pilkington*, to whom were to be added Sir *Thomas Smith*, a man of great learning and moderation. The council also advised, that when this performance was finished, it should be presented to the Queen for her approbation, and then laid before parliament; that besides the above committee, some other persons of learning and character should have the perusal of the book for further reputation; and that, before this reviewed service was published, there must be a strict prohibition of all innovation, for which this *just* reason was alledged, “that frequent changes lessen the authority of a government, and therefore ought to be prevented as much

as possible."* No sooner was it generally understood that the reformed religion was to be restored, than the protestants took courage, had their assemblies in private houses, began to preach with zeal against popery, to dispute with the priests, and they even proceeded to pull down images of their own authority. It was necessary to put a stop to this ebullition of zeal, which otherwise might have embroiled the kingdom in commotions : accordingly a proclamation was issued, prohibiting preaching without a royal licence, and all religious disputes. At the same time, this proclamation allowed the reading of the epistles, gospels and ten commandments in English, provided it was done without expounding. The Lord's prayer, the creed and liturgy might also be read in the same language ; and the rest of the service was to continue as it stood till the Queen and parliament should have farther determined this matter.

It must be granted, that about this time, the exiles of Geneva made some overtures to their brethren, of a reconciliation ; but then their letter breathes a narrow spirit, and shows that nothing would please them, unless the reformation was conducted wholly on their *own plan*. They still called, the ceremonies *trifles*, and proposed the *best* of the reformed churches, i. e. Calvin's congregation (as they modestly expressed themselves) for the plan of agreement.

To this the English church at Frankfort replied that they were pleased with their offers of friendship and professed their willingness to drop all resentment, and to look upon them as brethren. But then they add, that as to the ceremonies, the point cannot be referred to any foreign churches, but to the divines in England, sanctioned by royal and parliamentary authority. It is their hope (they say) that the reformation will recover, and not be clogged with an overweight of ceremonies ; and therefore, provided nothing *immoral* is imposed, they are resolved to acquiesce in the public establishment, and they wish that their brethren at Geneva may be equally conformable. They conclude in these excellent terms ; that "since all the reformed abroad differ in rites, and yet agree in doctrines, they see no reason why the church of England may not be allowed the same latitude. However, if any ceremonies really exceptionable, shall happen to be put upon them, they promise at their return home to join with them in an address for removing this grievance."

The temper as well as the language of these letters exhibit a perfect contrast ; in the one we perceive a self-willed spirit, not to be satisfied unless the whole church and nation are *reduced exactly to the narrow model framed by a single reformer at Geneva*, without the slightest regard paid to *christian antiquity*.

How different from this was the conduct of the divines at Frankfort ! Like true christians and true Englishmen they would not yield obedience to any other authority than that of their own country, and were ready to yield submission to the ecclesiastical establishment of it, in every thing not sinful. By thus asserting the independency of the Church of England, and her "power to decree

* Collier, p. 411.

rites and ceremonies, and authority in controversies of faith," they will ever be regarded with veneration by all sound members of our communion.

[To be continued.]



Reflections on the Scriptural Representation of the Nature and Destination of Man.

"There is a spirit in man; and the inspiration of the Almighty giveth him understanding."... *Job xxxii. 8.*

IS there "a spirit in man?"

HOW HIGH IS ITS DESTINATION! It was not designed to be immured in these walls of flesh forever. The harps of angels invite us to our rest. Departed saints attract us forwards. The voice of God himself calls us home. It is the combined testimony of the scriptures, of reason, of conscience, that this immaterial principle is destined for the enjoyment of God forever. He who buries his expectations here, forgets his dignity. Like his divine Lord, the christian passes through this world as a servant; in the world of spirits he shall appear in all the majesty of an heir of glory. Yonder sun shall be extinguished; those stars shall fade; the beauties of creation shall be blotted out; the trump of God shall announce the dissolution of nature; the heavens shall be wrapped together as a scroll; all shall be consumed; all shall be destroyed; the whole globe shall be a mass of ruins: but at that instant the concealing curtain shall fall; the new creation shall burst upon the enraptured sight; the redeemed spirit shall be put in possession of its everlasting habitation; and the man shall enjoy God forever.—Such is his high destination.

Does "the inspiration of the Almighty give us understanding?"

HOW OUGHT THE POWERS OF THE SPIRIT TO BE DEVOTED TO HIM! Shall I deem his service a drudgery, who made me what I am? who requires in return, only that I should fear him and love him? and who, in order to induce me to obey his commands, assumes and exercises the most tender of characters and of relations? O, ungrateful that I am! Shall I deem the gentle requisitions of a father; the claims of an elder brother, founded equally in justice and in kindness; the expectations of a friend, an hardship? Impossible! No; had he demanded the unceasing tribute of my spirit; had he marked out every moment of my life as a season of worship; I ought not, even then, to have deemed it an hard service! Did he not bestow those powers? Has he not a right to do that which he will with his own? Does he ask more than he gave? Did not Jesus die to save that spirit? Surely his commandments are not grievous: but "his yoke is easy and his burden is light." And are there any who live day after day without bowing their knee to God? Are there any who live in the neglect of secret prayer, upon whom he has bestowed an immortal spirit, perhaps distinguished talents? How are they to be pitied! The voice of joy from nature reproaches them; the voice of conscience from within reproaches them; the voice of the

scriptures reproaches them ; for it says, and reason seconds its injunction—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength."

Is there "a spirit in man?"

How VAST IS ITS LOSS ! I shudder to paint the lightest shades of this horrible picture. To die an enemy to God is to have all the powers and capacities of the mind blotted out ; I correct myself—*not* blotted out, but continued and enlarged, only to increase the agony of their miserable possessor. The tortures of futurity will be augmented by the bitterness of reflection and of self-reproach. The memory will be tenacious of all the scenes of the past life, and strong to recall the opportunities which were neglected, the time which was wasted, the ordinances which were despised, the salvation which was proffered, and which is now forever hid from their eyes ! What a dagger to the heart is the reflection, "I have done all this ! my own hand has pulled down ruin upon my head ; my own hand has extinguished the ray of hope forever ; my own hand has fixed the eternal bars of this ever-during dungeon." Is it not enough that now, when the spirit is wounded by the arrows of the Almighty, the accusations of conscience torture the bosom beyond the utmost stretch of thought ? But will you tempt the worst, and dare the arm of omnipotent vengeance to strike, and to cast "body and soul into hell ?" Is it not enough that the groans from that prison reach our ears ? and that, through the medium of scripture, their language is conveyed to us ? While they cry in ceaseless despair "Oh ! how have we hated instruction, and our heart despised reproof," and now we eat of the fruit of our own way, and are filled with our own devices ; now he laugheth at our calamity, and mocketh, seeing our fear is come as desolation, and our destruction as a whirlwind !" Will not these mournful shrieks arrest your attention, and shake your purposes, ye thoughtless and profane ! But will you rush headlong to the same ruin ? and do you with desperate rashness demand to be tormented in this flame ? Yet pause one moment—are you prepared to endure the worst ? Have you asked yourselves the question which Isaiah puts into the mouth of the sinners and hypocrites in Zion ; "Who amongst us shall dwell with devouring fire ? Who amongst us shall dwell with everlasting burnings ?" Before you risque your spirit for the fleeting allurements of time, and sacrifice your eternal interests to the gratification of this transient life, consider how vast is its loss ! Before you quite make up your minds that these things are "cunningly devised fables," calculate your damage should all this prove at length a tremendous reality !

Is there "a spirit in man?"

How DILIGENTLY OUGHT IT TO BE CULTIVATED ! It is the happiness of man that he has the power of increasing his talents and enlarging the sphere of intellect by diligence and by application. To the human spirit no boundary can be prescribed. Has God given thee, O young man, extensive powers ? Do not diminish them by sloth : do not destroy them by intemperance : do not waste them in wanton expenditure : do not direct them to purposes offensive to God, injurious to society, and in the event destructive to thyself.

Keep them as the sacred deposit of God. Hide not thy talent in a napkin. Bring it forwards for the service of religion, of humanity, and of reason. It will increase by use, and the approbation of God shall be thy reward.

Brethren, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he who is our life shall appear, we shall be made like him; for we shall see him as he is, and appear with him in glory." The present state of the spirit in its highest perfection of natural and religious culture, is nothing to the "glory that shall be revealed." But the time presses on when bending before the throne of God, it shall blaze forth in the full perfection of its beauty and immortality.

Such is the scriptural account of the nature and destination of man; and we now make our appeal to you, whether it is not rational and animating. It sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful remembrance to him, who bestowed the principle of life at the first, and who continues to impart it through all successive generations. It enhances its value by asserting and proving its immortality. It renders the man useful to society in cherishing the love of goodness, and in superinducing hatred to vice, by unveiling the future destination of the spirit to eternal happiness as the free reward of piety, or eternal misery, as the just judgment of sin; and thus furnishes a more powerful guard of virtue and barrier against vice, than all the laws of society could impose and preserve.

He, then, that is an enemy to revelation is an enemy to *himself*. He that opposes religion opposes his best interests. He is extinguishing, so far as he can extinguish, the light which is sent to guide him home; and to absorb the feeble, inefficient ray of reason and of nature. He is refusing the only cup of consolation put into his hand to counteract the bitter draught of sorrow. He is rolling a great stone over the mouth of his own sepulchre, and sealing it with his own seal, and making it as sure as he can, in the hope (if annihilation *can* be the subject of hope to the human bosom) that he shall sleep there forever: but he shall find, to his utter dismay, that the angel of the Lord can roll away the stone, and that the mandate of heaven will rouse his slumbering dust. He is the enemy of *man-kind*. For he is robbing society of the cement which holds it together; of the light which has illumined these latter days; of the source of its intelligence, of its happiness, of its consolations, of its best principles. And he who is the enemy of man is the enemy of God; for He is the parent of the universe, the friend of man: He stamped human nature with his own image, and he loves it still.

There is but one principle on which we can account for the hatred of the world against revelation; and that is, this very revelation asserted from the first "the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." And the very persecutions it has endured, are evidences of its authenticity: the very existence of scepticism, so far as it goes, is an unanswerable argument against infidelity; because it was foretold and accounted for by the bible itself, at the very moment of its promulgation.

One should have imagined that the gospel of Jesus could have had no enemies. It breathes only peace. It has but one object—to promote the felicity of mankind. It sweetens every connection of human life. It strengthens the cause of philanthropy. The only favor it entreats is, that men would love themselves; and while it pours a thousand blessings on the present transient existence, and lightens all the trials of the way, it shows wretched, erring man, “the path of life.”—And yet every man’s hand is lifted up against it! From its birth to the present hour, every age has blended all its wisdom and all its force, to crush christianity. Had it required the man to sacrifice “his first-born for his transgression, the fruit of his body for the sin of his soul,” who would have wondered that nature should rise up against it? Yet, strange to say, the horrible religion of the Gentiles, which actually did require this unnatural offering, was supported and defended against christianity with vehement obstinacy. The rage of man on the one side exhausted itself in defence of altars, on which their children had been immolated; and, on the other, was directed against a religion which hastened to overthrow these blood-stained altars—and which said, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven!” Had it destroyed the peace and existence of society; had it scattered war and bloodshed over the earth; had it trampled on the dearest rights of human nature; why, then, some reason might be given for the wrath of man against it. But it disseminates “peace and good will to man” abroad upon earth, while it brings in a revenue of “glory to God.” We can take its most furious persecutor by the hand, when he raves, “away with it from the earth!” and say, “why, what evil hath it done?” And he shall be unable to assign a single reason for his conduct; unable to lay one sin to its charge; unable to prove that in any one instance it is injurious to society; unable to deny that it has been productive of the most beneficial effects; that it has removed all the clouds of heathenism; that it has extinguished the fires through which wretched parents caused their children to pass, and in which the fruit of their body was consumed; that it has given to the world a new and perfect code of morality; that it has thrown open the gates of mortality; that it has removed the bitterness of death; and that it has established, solely and unaided, the doctrine of the resurrection of the dead: he shall be compelled to admit all this, and yet, without a single reason, merely from his natural enmity to it, he will continue to despise, to reject, and to persecute it! Humanity is concerned in the progress of this religion: Humanity raises her voice in favor of revelation, and entreats, “Rise up, Lord, let thine enemies be scattered; and let them that hate thee, flee before thee.”

FOR THE CHURCHMAN'S MAGAZINE.

"Pour upon them the continual dew of thy blessing."

LITURGY.

IN this line we may behold the sentiment of the church respecting the method of God in dispensing his blessings upon the children of men; in what manner and in what ratio we are to expect the crowning of our petitions to the throne of grace. The application is to be made to secular as well as to spiritual cases. If we, in our petitions to the Father of mercies, ask advancement in our pursuits, without taking precaution to endeavor to assist ourselves by co-operating with the assistance God may please to lend us, we have the experience of ages, and admonitions of reason, to witness against us, that our suit will return empty. If we cherish the hopes of attaining an immediate influx of prosperity, such as carries upon the face of it the appearance of a miraculous regard, we feed upon vanity, and trespass upon the goodness of God, who grants only in such a manner as best encourages industry, sobriety and perseverance in lawful pursuits. Very applicable, therefore, to temporal affairs, is the allusion in the extract I have made. For we are not to expect the munificence of God will be showered down upon us in a torrent; but in the mild and equable descent of evening dew. After the labor of the day, and the irksome heat of summer is past, then cometh the cool evening of autumn; then the rich harvest of the year crowns the laborer's toil and care; by a gentle yet competent supply of the fruits of the earth. And, still to continue the allusion, a peaceful old age succeeds to a toilsome and frugal manhood. When the ardor of youth and the ambition of middle age, begin to slacken; when those plans of life and management, laid out at our first setting out, begin to draw to a close, having answered our expectations in bringing needful assistance to old age; then may we fearlessly, if we have done our duty to God and our neighbor, observe the cooling shades of life's close draw near and gather round us; then can we enjoy the gentle dew of prosperity, purchased by a life of duty and trust in the great disposer of all events.

But the more immediate intention of this petition is for blessings of a spiritual nature. We pray our Heavenly Father, that he would pour upon them (the Bishops and other Clergy in the first place) the "continual dew of his blessing;" that they may be qualified to discharge that great undertaking, the cure of souls; that they may have boldness to dispense the word and ordinances of the gospel, being neither swayed into relaxation of evangelical duty by popular applause, nor deterred from declaring the truth by any opposing current of human opinions; but that conjointly with the "congregations (in the second place) committed to their charge, they may truly please him" whose bounty all have largely experienced.

The simile by which this petition is expressed, is descriptive of

the manner in which the compilers of our Liturgy understood the operation of divine grace upon men, namely, in a regular and continued series of operation, and not, as many wild sectaries would insinuate, in an irresistible torrent, overpowering the faculties of men, and destroying the freedom of choice, and rendering them merely passive instead of active beings.

Time was, in the infant state of the church, when it was expedient that the preachers and others should be immediately endowed with miraculous conviction and gifts; but this can afford no plea for their continuance. Difficulties almost insurmountable were to be encountered; and contemptible in the eyes of the world were the means employed for this conflict. The bared arm of the Almighty alone could accomplish the undertaking. Weak were the instruments for converting the world, when unaided by the powerful effusions of God's spirit. But now, when such a part of the world profess the faith of *Christ crucified*, when the sacred institutions of the gospel are daily acknowledged and enforced by the ministers of Christ, when the ordinances are regularly dispensed, and the word preached by his legal servants, does any one, can any one expect a more immediate means for bringing him to a sense of his duty? Nay, if we expect the divine grace will be sufficiently powerful to preclude the necessity of human attainments, in explaining the sacred writings (a position which many vainly boast of) do we not only make ourselves paramount to all scripture, and ought rather to promulge our own effusions, as a later revelation?

As times and circumstances alter, things themselves must alter. The universal promulgation of the gospel at present, render the gift of tongues unnecessary; and the frequent manifestation of the power of God in the miraculous healing of diseases, is so often recorded in the New Testament, that he who is not persuaded when he reads those as matters of fact, would scarce have a right faith, should a repetition take place within the immediate sphere of his senses.—We may conclude that God works not by partial, but general laws; and when these are set aside, it must be for some extraordinary reason.



FOR THE CHURCHMAN'S MAGAZINE.

The Churchman's Creed; or Summary of the Doctrines of the Protestant Episcopal Church.

WE believe in God the Father, Maker of Heaven and Earth—in God the Son the Redeemer of all mankind—in God the Holy Ghost, the Sanctifier of the people of God; that these are one, co-equal in existence, in power, and glory.

We believe, that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof—that the man of God may be furnished unto all good works. That the scriptures are able to make us wise unto salvation; that they contain the whole council of God, plainly revealed as far as it concerns man's duty to God, his neigh-

bor, and himself. That man voluntarily transgressed the law of God, and fell from his first estate; that all his posterity suffered with him; became liable to death, both temporal and spiritual. That in this state of TOTAL DEPRAVITY, God, (who had not decreed their condemnation) *so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* That in the death and sacrifice of Christ, all mankind were redeemed; that *he tasted death for every man*; that his blood was a propitiation for the sins of the whole world.

We further believe, that God is a *God of all knowledge*, that he knoweth all things, and desires that all men, every where, should repent, having DECREED, from all eternity, that all those who will believe, repent, and work out their salvation, with fear and trembling, shall, through the atonement of Christ, be cleansed from all sin, justified, and finally glorified. That all men are enabled to do this, we believe, because *Christ, who is the true light, lighteth every man that cometh into the world*; by which he worketh in them to will and to do of his good pleasure: which good pleasure is, that all men may *come to the knowledge of the truth.* This light is called, in our 10th article, *preventing grace*, from which all holy desires, all *good counsels and just works proceed*; and by which all, though naturally inclined to evil, are made *moral agents*, capable of choosing or refusing the offers of eternal life: and the reason why any are saved, is owing to the free grace of God, enabling them to do their duty, and the reason why any are damned is *because they quench and grieve the holy spirit*, till their light become darkness, and they are given over to a reprobate mind, as was Esau, Pharaoh, and many others, noticed for our admonition.

Therefore, with the apostle Paul, we believe, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the *free gift* came upon all men unto justification of life. That universal *redemption* is what Christ has done; that *he trode the vine tress alone*: that it was nothing in man, but of his own *free will* he laid down his life for the sins of the world.

That eternal salvation will be the effect of this redemption, to all those who through *faith, repentance, and sincere obedience*, come to God in the way he has appointed, and persevere unto *their live's end.* That those who refuse to improve this *inward light*, or preventing grace, neglect the means of grace, and remain in a state of alienation from God, and die in this impenitent and unconverted state, will derive no benefit from Christ's redemption.

To come to Christ, is to believe what he has done and said, and make use of the means he hath appointed. That these means are the scriptures, the church with her prayers and sacraments. That the church is the *pillar of truth*, the centre of unity, instituted by Jesus Christ, and governed by a priesthood he commissioned in the following solemn manner: All power is given unto me in heaven and earth. *Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy-Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.*

We believe this priesthood to consist of three distinct orders, viz. Bishop, Priest, and Deacon. That bishops are superior in office, and to whom this commission was at first given, and through whom it has been successively transmitted, pure, and will thus continue to the end of the world—*Lo, I am with you always, even to the end of the world*; and that this is that unchangeable priesthood, noticed in the Hebrews, *which abideth forever*.

On Prayer, through faith, we believe, is suspended the pardon of our sins, and that *special grace*, without which we cannot serve God: and that if we ask we shall receive; if we knock it will be opened unto us: Therefore, we believe it is the duty of all men to pray. And that pre-composed set forms of prayer are more agreeable to scripture, more edifying and efficacious; being commanded by God, enjoined by Jesus Christ, and practised by him, the Apostles, and the whole Catholic Church, for more than 1500 years.—*When ye pray, say Our Father, &c.*

We believe that in public worship, the people are to bear a part, with an audible voice, and are to say *Amen, at the giving of thanks, lifting up their voice with one accord*.

We believe that Baptism is a sacrament instituted by Jesus Christ, and that those who are baptized by his lawful ministers are baptized into Christ, have put on Christ, being thereby initiated into his church, and become members of his mystical body, and, as St. Paul says, heirs of the promise. That believing parents are to bring their infants to Christ in this way, that he may receive and bless them; that parents or sponsors should give surety to the church, that they shall be brought up in the nurture, fear, and admonition of the Lord; that as they grow in years they may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. And when they are savingly converted, being sufficiently instructed in the nature and design of the christian church, they are to be brought to the Bishop, and upon their renewing their baptismal vow and covenant, by prayer, and the laying on of the Bishop's hands, they are confirmed in the christian faith, and may be admitted to the Lord's Supper—the Holy Eucharist—which ought not to be administered by any but those who are lawfully appointed, according to the commission given (as has been noticed) by our blessed Lord.

We furthermore believe, that all who are thus admitted to the sacraments of the church, in every age, and every part of the world, of every nation and color, are verily members of Christ's mystical body—his church. That if they live in due submission to their spiritual rulers in the church, and lead quiet and peaceable lives in the state, rendering due obedience to the CIVIL AUTHORITY of the country and nation in which they live, and walk worthy of the vocation *wherewith they are called, and persevere unto their live's end*; that at death, they will sleep in Jesus, and rest in hope; and at the last day will rise to a life immortal, and be received into the church triumphant, where they shall hunger and thirst no more, but forever enjoy the undisturbed happiness Christ has prepared for the people of God.—*AMEN.*

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

*On the Book of Psalms, particularly the Version used in
the Common Prayer.*

[From a scarce Book entitled, "*Holy David and his Old English Translators cleared.*" By the learned Mr. John Johnson, Rector of Cranbrook, Kent,

Author of the Clergyman's Vade Mecum, the Unbloody Sacrifice,
and other excellent Works. 8vo. 1706.]

1. THE book of Psalms is a collection of forms of prayer and praise, and holy meditations, composed by David, and other divine writers, for the exercise of the devotion of God's people, especially in public. There can be no room to doubt, that they were so used by the Jewish Church, and David who composed the greatest part of them, did himself design them for this purpose, as appears not only from the titles, and the very words of many of them; but from the care he took that several of the families of the Levites should wholly, or chiefly apply themselves to this part of divine worship, 1 Chron. vi. 31, 32, in which he was afterwards followed by his son Solomon, 2 Chron. v. 11, 12, as likewise by Ezra, when he undertook to regulate the worship of God, after the return of the people from the Babylonish captivity, Ezra iii. 10, 11.

Our Savior, who never showed any inclination to alter, where the reason was not very apparent, was so far from intimating any dislike of this practice, that he, with his apostles, concluded the solemnity of the passover, and the sacrament of his body and blood, with a hymn, Matt. xxvi. 30, that is with the cxiii. cxiv. cxv. cxvi. cxvii. cxviii. Psalms, which were called by the Jews *Hallel*, or *Hymn*, and used at all their great feasts. Nay, though he had the spirit without measure, yet he chose to perform his last devotions on the cross in the words of David, rather than his own: for he cried out in his utmost extremity, "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. which are the first words of the xxii. Psalm. Dr. Hammond supposes, with great probability, that he did not stop here, but rehearsed a good part of the Psalm, if not the whole. As he, among us, who should say, such and such persons sung *venite, exultemus*, or, "O come let us sing," would be understood thereby to mean the whole xv. Psalm; so when our Savior is, by St. Matthew, recorded to have said, *Eli, Eli, lama sabachthani*, or, "My God," &c. this may reasonably be supposed to be the meaning of the Evangelist, that he rehearsed the Psalm which begins with these words. It is certain that the ancients, and even our forefathers, since the Reformation, did thus distinguish, or name every Psalm by the first words of it, (as appears from the table at the end of the vulgar singing Psalms.) And it is most probable, that this practice first came from the Jews, who called the several sections of their law by titles, or names, consisting of the words with which the sec-

tion began ; and for the same reason may justly be supposed to have given names to their Psalms after the same manner. But further, we are assured, that the very last words which our Savior uttered with his dying breath, were a part of the xxxi. Psalm, ver. 5. "In to thy hands I commend my spirit," Luke xxiii. 46. And surely, nothing so great can be said of any other way of worship, as must in justice be said of the use of forms, and particularly those contained in the Psalter, namely : that our Savior himself did thus perform his devotion, when he was finishing the great work of our redemption, and did in this manner pour out his soul upon the cross.

The apostle did in this, as well as in other particulars, keep close to their Master's example. And the Church in all succeeding ages has made the Psalter a great part of its devotion ; and therefore they, among us, who have laid aside the use of the Psalms, as forms of prayer and praise, have, in this respect, departed not only from the Church of England, but from all Churches, not only of the present, but past ages, and even from Christ Jesus himself. They were led to this by an opinion which more or less is held by all our dissenters ; namely, that it is unlawful to worship God by a form ; and the only reason they had for this opinion, so far as I can see, was, that the Church of England, from which they had resolved to depart, has always thus worshipped God. They who first made the division (I mean the Presbyterians) have made it appear, that they did not in reality think forms unlawful ; for they have, and do yet very often use, not only the Lord's Prayer, but the forms of David too, in some measure. The Independents, though they have not only laid aside the forms of the Church, but that of Christ Jesus too, yet do likewise sing a part of these forms of the Psalter, so often as they assemble for religious worship ; these men act as if they thought it lawful to praise, though not to pray to God, by a form, or, as if it were allowable to use the forms of David, though not that of Christ Jesus. Others have indeed pursued this groundless notion so far, as not only to reject the form that our Lord prescribed, but those of David, and the other Psalmists ; I mean the Quakers, and many of the Anabaptists : and thus, though they do all sweetly agree in condemning forms in general, yet they are as much at variance with one another, with reason and scripture, as they are with the Church of England.

Instead of disputing the point with these men of new notions, I shall desire those who daily worship God by singing, or rehearsing the Psalms, to comfort, and encourage themselves in this holy exercise, by considering, that they perform their devotions in those very forms that were used by the good fellowship of the prophets, the holy company of apostles, the noble army of martyrs, and by the Son of God himself, while he was here on earth : in those very forms by which the holy Church throughout all the world, has and does offer their prayers, and praises to God ; and in which we are sure we have the company of all Christians, of all that do any where call on the name of the Lord, excepting some misled people on this side of the world ; and that we use that very translation, which was so much valued, and raised such a flame of devotion, and the

spirit of martyrdom, in the breasts of our forefathers in Queen Mary's days; that we sing or say the Psalms in those very English words with which many of those holy men spent their last dying breath; and with which we shall not willingly part for the sake of a Hebrew criticism.

In a word, the Psalter is one of the most valuable parts of the best book in the world, the Holy Bible, and contains great variety of forms of devotion, fitted for almost every occasion, both public and private, and those above all exception, as being indited by men divinely inspired: and as it is in itself most excellent, so it has accordingly been esteemed by all competent judges; for it may justly be asserted, that the Psalter has been oftener translated, written over and printed, than any other book in the whole world, not only as often as the rest of holy scripture, but frequently in volumes by itself, or with the Liturgies of the several Churches, both ancient and modern.

The pious reader is further to observe, that the Psalms are to be read, not only as the rest of the Bible, in order to believe and practice the holy truths contained in them, but so far as may be, with the same affection and temper of mind with which the holy penman composed them: which cannot be better expressed than in the words of St. Austin. "Let the heart do what the words signify," Conc. 3. in Psalm xxx. That I may a little explain myself on this subject, I shall consider the various matter of which the Psalter consists, under these following heads, viz.

- I. The happiness of a pious life, and the misery of a bad one.
- II. Admonitions to holiness, and cautions against sin.
- III. Professions of our dispositions to virtue, and resolutions of leading a pious life.
- IV. Confession of sin, and begging pardon for it.
- V. Prayer for grace, and whatever is necessary for our souls and bodies.
- VI. Acts of faith, and reliance on God's providence.
- VII. Acknowledgment of God's especial presence with his church.
- VIII. Prophecies of the Messias.
- IX. Complaints of the malice of wicked men against the Church.
- X. Imprecations against such men.
- XI. Praises and thanksgiving.
 1. For the works of creation.
 2. For the works of Providence, especially in delivering his people from the rage and fury of their enemies, and all the miraculous favors which he showed them.
 3. For the benefit of his word, and the knowledge of his truth.

1. I mention the happiness of a pious life, and the misery of a wicked one; not only because there is a great deal said in the Psalms to this purpose, and the objections against this doctrine are particularly answered, Psal. xxxvii. and lxxiii. and the very first Psalm is wholly on this subject; but because I think that one of the greatest advantages that is to be gained by the constant and hearty use of the Psalter, is the settling in our minds this great and weighty truth,

that there is no real and lasting happiness, but what proceeds from the practice of religion ; and therefore these parts of the Psalter should be read or sung, with a serious and attentive thoughtfulness, and with a heart freed from those prejudices, which the devil and wicked men have raised against religion.

II. Admonitions to holiness, and cautions against sin, will frequently be met with in rehearsing the Psalter : and this is what we all stand in need of ; and if we come to this pious exercise with a suitable disposition of mind, this will prepare us for the receiving that good advice which we find mingled with our devotion. And if you do yourself join in with the congregation in singing, or reading this good counsel, which the Psalms afford, it will be, as it were, a sermon preached to you by God from your own lips, and so in all likelihood make the greater impression. Many a good sermon is lost upon the hearers, by reason of the prejudice they have against him that preaches it : but one would think, that if any advice have its effect upon us, if there be any admonitions against which there can no objections be made, they must be such as God gives us by our own mouths : and this I suppose is what the apostle means, when he bids us “ speak to ourselves in psalms and hymns,” Eph. v. 19. and “ admonish ourselves in psalms and hymns,” Col. iii. 16. for it is in the Greek “ yourselves,” or “ ourselves,” in both texts.

III. There are in the Psalms frequent professions of our own virtuous dispositions and resolutions, as, “ Lord, what love have I unto thy law ! I have done after thy commandments. I will wash my hands in innocency :” and a great deal more to the same purpose. There are some indeed, would persuade us to renounce our own righteousness, but David knew better : and St. Paul never renounced any righteousness, but that of the law of Moses, Phil. iii. 9. which consisted in mere external things, as going to the temple at Jerusalem, offering sacrifice, washing, purifying, &c. He was so far from renouncing that righteousness which is of God in Christ, which consists in believing and obeying his gospel, that he tells us, 2 Cor. i. 12, this was his rejoicing, or boasting, the testimony of his conscience, that in simplicity, and godly sincerity, he had had his conversation in the world. It is indeed impossible for a man that is sincerely good, not to know that he is so ; and if he do, and must know it, why may not he praise God for it ? or rather, is it not his duty to do it ? for if we ought to give God thanks for all his mercies, why not especially for that which is the greatest ? It is certain, that they who do it not, make an appearance of humility a pretence for their ingratitude ; and how good soever they may be in other respects, yet in this particular they are very defective. Further, it may sometimes be absolutely necessary for the most modest man to profess his own innocency and integrity, and even commemorate his virtues, as when one is falsely accused of any crime, or when one’s credit and reputation is aspersed by envious or malicious spirits, which was the case of David and St. Paul. For sure, no considering man will blame another for telling the truth in his own defence, and appealing to God, the searcher of hearts, and the patron of oppressed innocency, and injured virtue.

But here it may be objected, that it cannot reasonably be supposed that all the members of mixt congregations can be fit to use some expressions in the Psalms, so as to make them their own words : because very few have attained to such a degree of piety and goodness as David and the other Psalmists make profession of. For with what face can a careless or indifferent christian say, “Thy testimonies are the very joy of my heart. I was uncorrupt before God. I have set God always before me,” &c.

To which I answer, that so long as men continue in a wicked course of life, they are not only unfit for the use of the devotions contained in the psalter, but of any other. They are not only incapable of applying these passages in the psalms to their own persons, but they cannot so much as repeat a penitential psalm, or even the confession of sins, in the liturgy, in a proper and agreeable manner ; for he that does this, as he ought, must do it with resolution of amendment : nor do I know how many good prayers can be fitted for the mouths of wicked men, as long as they resolve to continue so.

As for those who have sincerely repented, and in earnest begun a virtuous course of life, I see no reason why they may not unite their hearts and voices with the church, in rehearsing these psalms. For we may very aptly take a great part of the psalter as the address of the whole church to Almighty God ; and then no doubt but every honest member of this body may perform his part in this pious consort. Every true christian may, and must say, that the true church, whereof he professes himself a member, “is all glorious within,” that is, adorned with all manner of inward graces and excellencies ; and yet, where is that humble, hearty christian, that will presume to say so of himself ? Perhaps the very best men can scarce think such elevated expressions fit to be applied to their single selves, or to their personal performances ; but any sincere christian may very well join in the public use of these parts of the psalter, when he considers that what he says, or sings, is the voice of the church universal, and that as his tongue is but one among those innumerable choirs of christians throughout the world, so he has but a small share of those virtues and perfections, which are the ornament of the church, the body of Christ. And there is no reason to doubt, as shall hereafter be shewed, but that David did in some psalms speak as the representative of the church, as in others he expresses himself in the person of Christ, as is generally allowed. And the magnificat, or song of the blessed Virgin, cannot more aptly be used by way of devotion, than in the manner I am now speaking of, that is, as the address of the church universal (the spouse, the hand-maid, the virgin) to Almighty God : but I would not have any one from hence conclude, that a devout man may not use this hymn, or these psalms in his closet, as well as in the church : for he may in his own thoughts consider himself as one of that large and vast body, who serve and worship according to these forms night and day.

IV. Some psalms contain confession of sins, and earnest prayer for pardon ; and these must be rehearsed with a heart as full of grief and concern, and hearty desire of forgiveness as possible : if we

have no fresh, gross sins to repent of, yet we may call to mind our past errors, the sins of our youth, or the looser part of our lives. If we have by a virtuous education, and an extraordinary degree of God's grace, been preserved from such sins as David was guilty of, or if our sorrow for our own sins do not swell so high as the words of some of the psalms seem to import, we may sympathize with them who are in the state of penitence, who are ready to fall into despair by reason of the exquisite and piercing sense they have of their sins: for true charity will teach us to bear their burdens, and to remember them who are in the bonds of iniquity, as bound together with them.

V. There is a vein of very affectionate devotion and prayer, which spreads itself through very many of the psalms. We shall find in them petitions for most of our wants, whether of soul or body, but especially for divine grace, to enable us to perform our duty. Now as these passages should teach us to raise our desires and endeavors after those graces and blessings which we stand in need of, so they should be a warning to us to rehearse the psalms standing, that so, whenever we meet with these prayers, we may be in a posture fit to offer them up to Almighty God. For we have no warrant to sit at prayer; however, not in the New Testament.

VI. In the psalms we shall frequently meet with acts of trust and reliance on the divine goodness: and every christian that sincerely endeavors to perform his part, may certainly leave the rest to God, and need not doubt but he will supply all our necessary wants, and preserve us in all the dangers we are exposed to, or however make all turn to his glory and our eternal good. It may be indeed, that we in our own persons have no great reason to be so apprehensive of any such danger or calamity attending us, no such occasion for the exercise of our confidence, and reliance on God, as David seems to have had, when he penned several of his psalms; but then we may apply these words to the church, the whole body of good christians, which is always more or less, in whole or in part, threatened with assaults and snares from the sworn enemies of religion, the devil and his angels, and wicked men; and yet she may safely trust in him for deliverance, who hath promised, "that the gates of hell shall never prevail against her."

[To be continued.]



Method of Devotion.

[From Howell's Familiar Letters, edition 4th, p. 253.]

I RECEIVED yours this Maunday-Thursday: and whereas among other passages, and high endearments of love, you desire to know what method I observe in the exercise of my devotions, I thank you for your request, which I have reason to believe doth proceed from an extraordinary respect unto me; and I will deal with you herein, as one should do with his confessor.

'Tis true, though there be rules and rubrics in our *Liturgy*, sufficient to guide every one in the performance of all holy duties, yet I

believe every one hath some mode and model or formulary of his own, especially for his private cubicular devotions.

I will begin with the last day of the week, and with the latter end of that day, I mean Saturday evening, on which I have fasted ever since I was a youth in Venice, for being delivered from a very great danger: This year I use some extraordinary acts of devotion to usher in the ensuing Sunday, in hymns, and various prayers of my own penning, before I go to bed. On Sunday morning I rise earlier than upon other days, to prepare myself for the sanctifying of it; nor do I use barber, tailor, shoe-maker, or any other mechanic that morning; and whatsoever diversions, or lets may hinder me the week before, I never miss, but in case of sickness, to repair to God's holy house that day, where I come before prayers begin, to make myself fitter for the work by some previous meditations, and to take the whole service along with me; nor do I love to mingle speech with any in the interim, about news or worldly negotiations in God's holy house: I prostrate myself in the humblest and decenter way of genuflection I can imagine; nor do I believe there can be any excess of exterior humility in that place; therefore I do not like those squatting unseemly bold postures upon one's tail, or muffling the face in the hat, or thrusing it in some hole, or covering it with one's hand; but with bended knee, and an open confident face, I fix my eyes on the east part of the church, and heaven. I endeavor to apply every tittle of the *service* to my own conscience and occasions, and I believe the want of this, with the huddling up, and careless reading of some ministers, with the commonness of it, is the greatest cause that many do undervalue and take a surfeit of our public service.

For the reading and singing psalms, whereas most of them are either petitions or eucharistical ejaculations, I listen to them more attentively, and make them my own: yhen I stand at the creed, I think upon the custom they have in Poland, and elsewhere, for gentlemen to draw their swords all the while, intimating thereby that they will defend it with their lives and blood; and for the *decalogue*, whereas others used to rise and sit, I ever kneel at it in the humblest and trembling'st posture of all, to crave remission for the breaches passed of any of God's holy commandments, (especially the week before) and future grace to observe them.

I love a holy devout sermon, that first checks, and then cheers the conscience, that begins with the law, and ends with the gospel; but I never prejudicate or censure any preacher, taking him as I find him.

And now that we are not only *adult* but *ancient christians*, I believe the most acceptable sacrifice we can send up to Heaven, is *prayer* and *praise*, and that *sermons* are not so essential as either of them to the true practice of devotion. The rest of the holy Sabbath, I sequester my body and mind as much as I can from worldly affairs.

Upon Monday morn, as soon as the *Cinque-horts* are open, I have a particular prayer of thanks that I am reprieved to the beginning of that week; and every day following, I knock thrice at Heaven's

gate : in the morning, in the evening, and at night ; besides prayers at meals, and some other occasional ejaculations, as upon the putting on of a clean shirt, washing my hands, and at lighting of candles, which because they are sudden, I do in the third person.

Tuesday morning I rise winter and summer as soon as I awake, and send up a more particular sacrifice for some reasons ; and as I am disposed, or have business, I go to bed again.

Upon Wednesday night, I always fast, and perform also some extraordinary *acts of devotion*, as also upon Friday night ; and Saturday morning, as soon as my senses are unlocked I get up. And in the summer time, I am oftentimes abroad in some private field, to attend the sun-rising : And as I pray *thrice* every day, so I fast *thrice* every week, at least I eat but one meal upon Wednesdays, Fridays, and Saturdays, in regard I am jealous with myself, to have more infirmities to answer for than others.

Before I go to bed, I make a scrutiny what peccant humors have reigned in me that day, and so I reconcile myself to my Creator, and strike a *tally* in the *exchequer of Heaven* for my *quietus est*, ere I close my eyes, and leave no burthen upon my conscience.

Before I presume to take the holy Sacrament, I use some extraordinary acts of humiliation to prepare myself some days before, and by doing some deeds of charity ; and commonly I compose some new prayers, and divers of them written in my own blood.

I use not to rush rashly into prayer without a trembling precedent meditation, and if any odd thoughts intervene, and grow upon me, I check myself and re-commence ; and this is incident to long prayers, which are more subject to man's weakness, and the devil's malice.

I thank God I have this fruit of my foreign travels, that I can pray unto him every day of the week in a several language, and upon Sunday in seven, which in orisons of my own I punctually perform in my private Pomeridian devotions.

By these steps I strive to climb up to heaven, and my soul prompts me I shall thither ; for there is no object in the world delights me more than to cast up my eyes that way, especially in a star-light night ; and if my mind be overcast with any odd clouds of melancholy, when I look up and behold that glorious fabric, which I hope shall be my country hereafter, there are new spirits begot in me presently, which make me scorn the world, and the pleasures thereof, considering the *vanity* of the one, and the *inanity* of the other.

Thus my soul still moves *eastward*, as all the heavenly bodies do ; but I must tell you, that as those bodies are over-mastered, and snatched away to the west, *rapidu primi mobilis*, by the general motion of the tenth sphere, so by those epidemical infirmities which are incident to man, I am often snatched away a clean contrary course, yet my soul persists still in her own proper motion : I am often at variance, and angry with myself, (nor do I hold this anger to be any breach of charity,) when I consider, that whereas my Creator intended this body of mine, though a lump of clay, to be a *temple* of his holy spirit, my affections should turn it often to a

brothel-house, my passions to a bedlam, and my excesses to an hospital.

Being of a lay-profession, I humbly conform to the constitutions of the Church, and my spiritual superiors; and I hold this obedience to be an acceptable sacrifice to God.

Difference in opinion may work a *disaffection* in me, but not a *derestation*; I rather pity, than hate *Turk* or *Infidel*, for they are of the same metal, and bear the same stamp as I do, though the inscriptions differ; if I hate any, it is those schismatics that puzzle the sweet peace of our Church, so that I could be content to see an *Anabaptist* go to hell on a *Brownist's* back.

Noble knight, now that I have thus eviscerated myself, and dealt so clearly with you, I desire by way of correspondence that you would tell me, what way you take in your journey to Heaven; for if my breast lie so open to you, 'tis not fitting yours should be shut up to me; therefore I pray let me hear from you when it may stand with your convenience.

So I wish you your heart's desire here, and heaven hereafter, because I am

Yours, in no vulgar way of friendship,
J. H.

LONDON, July 25, 1635.



On Set Forms of Prayer.

By the learned JOSEPH MEDE, B. D.

ST. MATTHEW, vi. 9.

Thus therefore pray ye, Our Father, &c.

IT was well hoped, after the question about the lawfulness and fitness of a set form of prayer had been so long debated in our Church, that the sect of those who opposed it, had been ere this well nigh extinguished; but experience tells us the contrary; that this fancy is not only still living, but begins, as it were, to recover and get strength afresh: in which regard, my discourse, at this time, will not be unseasonable, if, taking my rise from these words of our Savior, I acquaint you, upon what grounds and example this practice of the Christian Church hath been established, and how frivolous and weak the reasons are, which some of late do bring against it. To begin therefore; you see by the text I have now read, that our blessed Savior delivered a set form of prayer unto his disciples, and in so doing hath commended the use of a set form of prayer unto his Church; "Thus therefore (saith he) pray ye, Our Father which art in Heaven," &c.

Is not this a set form of prayer? and did not our Savior deliver it to be used by his disciples? They tell us, no. For thus, say they, in this place is not thus to be understood, but for, in this manner, to this effect or sense, or after this pattern; not in these words and syllables. To this I answer; it is true that this form of prayer is a pattern for us to make other prayers by; but that this only should

be the meaning of our Savior's *thus*, and not the rehearsal of the words themselves, I utterly deny ; and I prove it out of the eleventh chapter of St. Luke, where the same prayer is again delivered in these words ; when you pray, say, " Our Father which art in heaven," that is, do it in these words. For what other phrase is there to express such a meaning if this be not ? Besides, in this of St. Luke, the occasion would be considered. " It came to pass (saith he) as Jesus was praying in a certain place, that when he ceased, one of his disciples said unto him, " Lord teach us to pray, as John also taught his disciples." From whence it may not improbably be gathered, that this was the custom of the doctors of Israel, to deliver some certain form of prayer unto their disciples to use, as it were, a badge and *symbolum* of their discipleship: at least John Baptist had done so unto his disciples ; and thereupon our Savior's disciples besought him, that he would also give them in like manner some form of his making ; that they might also pray with their Master's spirit, as John's disciples did with theirs. For that either our Savior's, or John's disciples knew not how to pray till now, were ridiculous to imagine ; they being both of them Jews, who had their certain set hours of prayer, which they constantly observed, as the third, sixth and ninth. It was therefore a form of prayer of their Master's making, which both John is said to have given his disciples, and our Savior's disciples besought him to give them.

For the fuller understanding whereof, I must tell you more, and the rather because it is not commonly taken notice of ; and that is, that this delivery of the Lord's prayer in St. Luke, is not the same with that related by St. Matthew, but another, at another time, and upon another occasion : that of St. Matthew in that famous sermon of Christ upon the Mount, whereof it is a part ; that of St. Luke upon a special motion of the disciples at a time when himself had done praying : that of St. Matthew in the second ; that of St. Luke in the third year after his baptism : consider the text of both, and you shall find it impossible to bring them into one and the same : whence it follows, that the disciples, when it was first uttered, understood not that their Master intended it for a form of prayer unto them, but for a pattern or example only, or it may be to instruct them in special, in what manner to ask forgiveness of sins : for if they had thought he had given them a form of prayer then, they would never have asked him for one now ; wherefore our Savior this second time utters himself more expressly, " When ye pray, say, " Our Father which art in heaven." Thus their inadvertency becomes our confirmation ; for as Joseph said to Pharaoh, " The dream is doubled unto Pharaoh, because the thing is established by God ;" so may we say here, the delivery of this prayer was doubled unto the disciples, that they and we might thereby know the more certainly, that our Savior intended and commended it for a set form of prayer unto his church.

Thus much of that set form of prayer which our Savior gave unto his disciples, as a precedent and warrant to his church to give the like forms to her disciples, or members ; a thing which from her infancy she used to do. But because her practice is called in ques-

tion, as warranted by scripture, let us see what was the practice of the church of the Old Testament, than whose example and use we can have no better rule to follow in the New.

First, therefore, we find two set forms of prayer or invocation, appointed by God himself in the law of Moses: one, the form wherewith the priests were to bless the people, Num. vi. 23. "On this wise," saith he, "shall Aaron and his sons bless the children of Israel, saying unto them, the Lord bless thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." Is not this a set form of prayer? For what is to bless, but to pray over or invoke God for another?

The second, is the form of profession and prayer to be used by him, who paid his tythes every third year, Deut. xxvi. 13. "O Lord God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless and unto the widow, according to all thy commandments, which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. 14. I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, &c. 15. Look down from thy holy habitation, from heaven; and bless thy people Israel, and the land which thou hast given us, as thou swearest to our fathers, a land that floweth with milk and honey."

But what need we seek for scattered forms, when we have a whole book of them together? The book of Psalms was the Jewish language, or the chief part of the vocal service wherewith they worshipped God in the temple; this is evident by the titles of the Psalms themselves, which show them to have been commended to the several quires in the same, to Asaph, to the sons of Korah, to Jeduthun, and almost forty of them to the *Magister Symphonia* in general. The like we are to conceive of those which have no titles; as for example, of the cv. and cxvi. Psalms, which, though they have no such inscription in the psalm-book, yet we find, 1 Chron. xvi. 7. "That they were delivered by David into the hands of Asaph and his brethren," for forms to thank the Lord. This a man would think were sufficient to take away all scruple in this point; especially, when we ourselves, and all the reformed churches, used to sing the same psalms not only as set forms, but set in metre, that is, after a human composure. Are not the Psalms set forms of confession, of prayer, and of praising God? And in case there had been no prayers amongst them, yet what reason could be given, why it should not be as lawful to pray unto God in a set form, as to praise him in such a one? What therefore do they say to this? Why, they tell us that the Psalms are not sung in the church unto God, but so rehearsed for instruction of the people only; namely, as the chapters and lessons are there read, and no otherwise. But, if either we do, ought, or may sing the Psalms in the Church, with the same end and purpose that the church of the Old Testament did (and it were absurd to say we might not) this exception will not subsist: for what is more certain, than that the church of Israel used the Psalms

for forms of praising and invoking God? What mean else those forms, *Cantemus Domino, Psallite Domino*, and the like, so frequent in them? But there are more direct and express testimonies: in the 1 Chron. xxv. it is expressly said of Jeduthun and his sons, that their office was "to prophecy with a harp, to give thanks and to praise the Lord." In the second of Chron. xxx. 21. we read, "that the Levites and priests praised the Lord day by day, singing with loud instruments unto the Lord." And as ye heard even now out of 1 Chron. xiv. that David at the time when he brought up the ark unto Jerusalem, then first delivered the cv. and xcv. Psalms into the hands of "Asaph and his sons, to confess or give thanks unto the Lord." And lastly, to leave no place for farther doubt, we read Ezra iii. 11. "that the Levites, the sons of Asaph, were set with cymbols to praise the Lord, after the ordinance of David, King of Israel." And that "they sung together by course, in praising and giving thanks unto the Lord because he is good, for his mercy endureth forever." For this reason, the four and twenty courses or quires, into which the singers of the temple were divided by King David to serve in their turns, consisted each of them of twelve, according to the number of the tribes of Israel; that so every tribe might have a mouth and voice, to praise and to give thanks unto God for him in the temple.

Thus we have seen what warrant to pray and call upon God in a set form, hath from the practice of the Church of God in the Old Testament; and, if reason may have place, in the public service of God, where one is the mouth of many, there is none so proper and convenient. For how can the minister be said properly to be the mouth of the congregation in prayer unto God, when the congregation is not first made acquainted and privy to what he is to render unto God in their names; which in a voluntary and extemporary prayer they are not, nor well can be, I am sure, neither so properly nor conveniently as in a set form, which they and the whole church have agreed upon, and offer unto God at the same time, though in several places, in the self-same form and words: and this may be a second reason; I mean from uniformity; for how can the church, being a mystical body, better testify her unity before God, than in her uniformity in calling upon him? Especially, our Savior telling us, that if but "*two or three shall agree together on earth, as touching any thing they shall ask, it shall be done unto them of his Father which is in heaven;*" so prevailable with Almighty God is the power of consent in prayer.

Let us now, in the last place, see what reasons they bring, who contend altogether for voluntary prayer, and would have no set forms used. First, they say, it is the ordinance of God, that the church should be edified by the gifts of her ministers, as well in praying as preaching. *Ergo*, their prayers should be extemporary or voluntary; because in reading a set form this gift cannot be shown.

To this I answer: First, that there is not, in this point, the same reason for prayer and for preaching; for in prayer (I mean public) the minister is the mouth of the church unto God, and therefore it

were convenient they should know what he puts up to God in their names ; but in preaching he is not so. Secondly, why should not the pastors and ministers of the church, edify the church by their gift of prayer, as well in composing a set form of prayer for her use by general agreement, as in uttering a voluntary or extemporary prayer in a particular congregation ? Thirdly, Are not the members of the church to be edified, as well by the spirit of the church, as the church or some part thereof by the spirit of a member ? But how can the church edify her members by her gift of prayer, otherwise than by a set form agreed upon by her consent ? Fourthly, ostentation of gifts is one thing, but edification by them another. Ostentation of the gift of prayer is indeed best shown in a voluntary or extemporary prayer ; but the church may be edified as well by a set form ; yea, such a form in the public service of God is more edificative than a voluntary. And that, both because the congregation is first made acquainted therewith, and secondly, because they are better secured from being engaged in aught that might be unfit to speak unto God either for matter or manner, or such as they would not have given their consent to, if they had been aware of it. For, now that extraordinary assistance of the Holy Ghost, which was in the primitive and apostolical times, is long since ceased ; and all men to whom that office belongeth, to speak to God for others, are not at all times discreet and well advised, when they speak to him at will, and extempore, but subject to miscarriage. Lastly, I answer, That the church is to be edified by the gift of her ministers in voluntary prayer, *loco et tempore*, in fit place and upon fit occasions, not in all places, and upon all occasions. And thus much to this objection.

But they object secondly, that the spirit ought to be free and unlimited, and that therefore a book or set form of prayer, which limits the spirit in praying, is not to be tolerated or used.

To this I answer ; it is false that the acting of the spirit in one christian, may not be limited or regulated by the spirit of another : especially the spirit of a particular man in the public worship, by the spirit of the church whereof he is a member. For doth not the apostle tell us, 1 Cor. 14, that even that extraordinary spirit of prophecy, usual in his time, might be limited by the spirit of another prophet ? “ Let the prophets,” saith he, “ speak two or three, and let the other judge : if any thing be revealed to another that sitteth by, let the first hold his peace.” Is not this a limiting ? He gives a reason : “ For the spirits of the prophets,” saith he, “ are subject to the prophets.” Besides, are not the spirits of the people as well limited and determined by a voluntary prayer, when they join therein with their minister, as they are by a set form ? True, the spirit of the minister is then free ; but theirs is not so, but tied and led by the spirit of the minister, as much as if he used a set form.— But to elude this, they tell us that the question is not of limiting the spirit of the people, but of the minister only ; for, as for the people, no more is required of them but to join with their minister, and to testify it by saying Amen ; but the spirit of the minister ought to be left free, and not to be limited. But where is this written,

that the one may not be limited as well as the other? We heard the apostle say even now, The spirit of the prophets is subject to the prophets: if in prophecying, why not in praying? And what shew of reason can be given, why the spirit of a particular minister in the public worship of the church, may not, yea ought not to be limited, and regulated by the spirit of the church representative, as well as the spirit of a whole congregation, by the spirit of a particular minister? For every particular minister is as much subordinate to the spirit of the church representative, as the spirit of the congregation is to his: So much for this objection.

There remaineth yet a third, which may be answered in two or three words. No set form of prayer, say they, can serve for all occasions. What then? Yet why may it not be used for all such occasions as it serves for? If any sudden and unexpected occasion happen, for which the church cannot provide, the spirit of her ministers is free. Who will forbid them to supply, in such a case, that, by a voluntary and arbitrary form, which the church could not provide for in a set form? And this is what I intended to say of this argument.



FROM A LONDON NEWSPAPER OF NOV. 1, 1807.

Fanaticism.

THE following horrible scene of fanaticism was acted on the 2d of March last at Rapperschovyl, near Bern, in Switzerland. From the process instituted on the occasion by the tribunal of Bern, it appears that the sect from which this atrocity sprung was not unknown to the government, but it was thought to have been quelled the last summer by the removal of one of its doctors named Koerper, who on this account was sent away to his own district. He, however, returned to Rapperschovyl some months since, and, in concert with an old woman with whom he lodged, formed new assemblies, which became daily more numerous. In these they preached the approaching advent of our Saviour, as announced in the 24th chapter of St. Matthew, and the necessity of being converted, by a blind obedience to the inspirations of the Spirit.

The last of these assemblies being dispersed by the presence of the pastor of the place, the sectaries met again at two in the morning, at the house of the sub-prefect, in order to persuade this respectable old man to embrace their Faith, not doubting that his authority would gain to their party the majority of the inhabitants. This venerable person was much beloved by the whole of his numerous family, and his grand-daughter, aged 18, who acted the principal part in this catastrophe, seemed particularly attached to him. At the head of the croud of fanatics she presented herself to her grandfather entirely naked. The old man thought it advisable to appear to yield to their requisitions, and accompanied them to a meadow at some distance from his house. There the young woman, in a sudden emotion, hung round his neck, and pulled him to the ground, and immediately the whole crew threw themselves upon him, stifled and trampled him under foot till he died. These

wretches assert, that they were incited to the deed by the cries of a sister of the young woman, who has long been in a state of derangement, and who at this moment appeared to them as the voice of God himself. The examinations hitherto made afford no probability that the reason of these people was alienated by the effect of any drug, but rather by the suggestions of the old woman and her director, though Koerper was not present at this scene, and the other took no active part in it. One of the sons of the unfortunate sub-prefect, who was present, affirms that he was in continual expectation of some miracle, like that which saved Isaac when about to perish under the knife of his father Abraham. The young woman sometimes expresses much regret and repentance, but presently falls back into her delusions. "I did not act (says she) according to my own will, but from an imperious necessity for which I cannot account. My reason tells me that I have done ill, but my conscience is tranquil. I yielded only to the Spirit, which cannot be resisted." This is genuine fanaticism.



Anecdotes.

OF DR. WITHERSPOON.

PERHAPS while Presbyterians are assailing the Church on every side, it would be well to recommend as a standing motto for the Christian's Magazine, the advice of Dr. Witherspoon of New-Jersey. It is said, and I believe it may be proved, that when some of his brethren proposed to open a controversy with the Church, the old gentleman replied, "Young men, if you will take my advice you will say nothing on this subject. The ground has often been trod, and we have *always* been driven from it; rest assured the more we stir, the deeper we shall sink in the mire."



OF DR. DESAGULLIER.

THIS great man being invited to make one of an illustrious company, one of whom, an officer present, being unhappily addicted to swearing in his discourse, at the period of every oath, would continually ask the Doctor's pardon. The Doctor bore this levity some time with patience; he was at length necessitated to silence the swearer with this fine rebuke: "Sir, you have taken some pains to render me ridiculous (if possible) by your pointed apologies; now sir, I am to tell you, if *God Almighty* does not hear you, I assure you I will never tell him."



OF DR. FRANKLIN.

A CONVERSATION happened in the presence of Dr. Franklin, upon riches; when a young man in the company expressed his surprise, that they should ever be attended with such anxiety and solicitude, and instanced one of his acquaintance, who, though in possession of unbounded wealth, yet was as busy and more anxious than the most assiduous clerk in his counting-house: The doc-

tor took an apple from a fruit basket, presented it to a little child, who could just totter about the room. The child could scarce grasp it in his hand. He then gave him another, which occupied the other hand. Then choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold three, dropped the last on the carpet, and burst into tears. See there, said the philosopher, there is a little man with more riches than he can enjoy.



OBITUARY.

DIED at Cheshire, on Sunday the 28th of February last, Mrs. HANNAH BRONSON, wife of the Rev. Tillotson Bronson, aged 35. Naturally of a delicate constitution, her health for several years had, by times, been much impaired, and particularly so for the two or three last months, though no immediate danger was apprehended by her physician until a very short time before her decease. On the Friday preceding, she several times walked her room; but on Saturday morning she appeared to be rapidly sinking into a stupor, that soon deprived her of reason, and her friends of the opportunity of administering to her the consolations of religion. In this state she continued until the evening of the next day, when she gently expired, as one falling asleep. On the Tuesday following, her funeral was attended, and a well adapted discourse delivered by the Rev. Mr. Jees, of Cheshire, to a profoundly attentive and deeply affected assembly. Four small children, too young to be sensible of their loss, and still needing the maternal care and tenderness, added peculiar interest to this instance of mortality, and called forth the tear of sympathy from numerous friends and acquaintances.

It becomes not the Editor of this Miscellany to publish what she was in life; but what she now is, it is proper, and may be instructive for every survivor to reflect. Her mortal part slumbers in the ground, while the active spirit has flown to regions unseen by the eye of sense, there to await the morning of the resurrection. Taken away in the midst of her days, her fond affections, and ardent solicitude for her family and friends, are passed away; and nought to her is now this scene of temporal things. Let the living think of this, and learn to moderate their anxiety about things that may, nay, that must, so soon have an end. Alas! what a thing is man! To-day he is here—To-morrow comes the awful mandate from the King of Terrors—He ceases to breathe—His body moulders to its kindred dust, and the place that knew him shall know him no more. But blessed be God, though we have here no continuing city, yet we look for one to come, *whose builder and maker is God*; whose inhabitants shall be all blessed; where there shall be no sorrow nor mourning, and no complaining in the streets thereof.

Why then, my soul, on these bleak shores delay;
 Why in this brittle tenement of clay,
 With doating fondness seek thy lasting rest,
 To disappointments doom'd, with woes oppress'd;
 Faith bids thee rise, and wing thy mystic flight
 To brighter worlds beyond the grave's dark night,
 Where white-rob'd saints, releas'd from mortal pains,
 Their great Redeemer hymn in ceaseless strains.
 Amid the blissful throng fond hope would trace
 The once-lov'd form, illum'd with shining grace,
 On Seraph's wings above, triumphant borne.
 Cease then, my aching heart, O cease to mourn.
 Down, ye rebellious passions all—be still,
 And bow with reverend awe to God's high will.